[35.]

THE PORTRAICTURE OF Roger L'Estrange

Drawn to the LIFE:

As it was taken in the

Queens Chappel.

LONDON,
Printed in the Year, 1681.

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THE

PORTRAICTURE

OF

Roger L'Eſtrange

Drawn to the LIFE.

YOU may as well tell me, that the Moon is made of a Toſting-Fork; becauſe ſhe appears ſometimes with two Horns——Believe what? ——That ever *Roger L'Eſtrange* Eſquire, was at the Queens Chappel, ſince the Kings Reſtauration——Why, his Picture was taken there——His Picture taken there! that's impoſſible——For he goes always with a Hood over his Face——Why he is Pictured ſo——So that when ever you ſee a man painted with a Hood upon his Face, you may be ſure that's *Roger L'Eſtrange*, Eſquire. Some there are that picture him with two Faces, like *Janus*, the one looking

toward the Proteſtant, the other toward the Popiſh Religion, with a wide Mouth; indeavouring, like *Saturn*, to devour the Evidence of the Popiſh Plot, and a *Label*, crying out, Oh! the *Profuſeneſs of the Preſs*; carrying in his Hand either a *Dialogue*, or a *Letter to a Friend*, or a *Quotation* of his own *Pamphlets* to make up the Price; and laſtly, an Attorney Sticking in the waſte of his Breeches, like an old faſhioned Pen and Ink-horn. Others picture him with a pair of Scates, ſliding out of harmes way, with a painted Coat upon his back, containing the Pedigree of his Gentility, ſupported by *Vain-glory*, and *Oſtentation*, with his two great *Purification Oaths*, by his *Maker*, and the *Everlaſting God*. Thus much for his Outſide.

Now for his Inſide, the Painters have found out a new way to dip their Pencils in Credible Teſtimony, and Authentick Depoſition; the Colours of which have that Property, that they are never to be defaced. So that if you ſhould ſee him painted in the Queens Chappel, in the Colours of theſe Depoſitions, a hundred years hence, you would almoſt ſwear him to be alive, and the very ſame man.

Now for your better ſatisfaction, I'll give you a ſight of all theſe Depoſitions, which I perceive you have not not ſeen, though Printed already in their particular Sheets. There's your *Ultramarine*, there's your pure *Lake*, there's your rich *Vermillian*, there's your fine *Ceruſe*, and there's your delicate *Cherry-Stone black*. As for Example, There's firſt, Mr. *Prances* Depoſition, taken before the Earl of *Clarendon*, and the Earl of *Craven*, *Octob.* 25. 1680. This Deponant ſaith, That about three years ſince he ſaw Mr. *Roger L' Eſtrange* three or four times kneeling at Maſs, in the Queens Chappel.

The

Middlesex. ff. *The Information of* Lawrence Mowbray, *taken upon Oath the* 25th. *of* October, 1680. *Before the Right Honourable the Earl of* Clarendon, *and the Earl of* Craven, *two of his Majesties Justices of the Peace for the said County.*

THis Deponent saith, that about the first or second *Sunday* in *June* 77. An acquaintance of one *Anderson* (which *Anderson* was Servant to Mr. *Allaben* in *Greys-Inn*) being with him in the Queens Chappel, saluted immediately, after Mass, a Person, whom he told this Deponent was Mr. *L'Strange*, who Licenc'd Bookes. This Deponent saith, that he hath once since seen the said Mr. *L'Strange* at Mass in the Queens Chappel, and saw him to be the same man he formerly saw there.

Hitherto, there is nothing Sworn, but that he was seen at Mass, concerning which I have given my sence already, that all that went to the Queens Chappel out of Curiosity were not presently to be accompted Papists. There must be something else then to make men Judges what other *Inducements* carry'd him thither, or whether any other Inducements or no? To which purpose I have inserted these Informations that follow.

The

Middlesex. ss. *The Examination of* Jane Curtiss; *taken Before the Right Honourable the Earl of* Clarendon, *the Earl of* Essex, *and the Earl of* Craven *his Majesties Justices of the Peace for the said County of Middlesex*, October, 27. 1680.

THis Examinant saith that about the middle, or toward the Latter end of the Month of *June* Last, Mr. *L'Strange* came to her house (her Husband being out of Town) and there accus'd her and her Husband for Printing and Publishing diver's bookes, which he said were very dangerous against the Government, naming Several Pamphlets which she knew nothing of; and though she truely did deny her self concern'd in any such thing, yet he persisted that he would prove it, and proceeded to threaten that it lay in his power to ruin her and her Husband, and then told her of his great Interest at Court, and that if she would tell him, who set her on to publish such books, he would take her off from all trouble, and promised to do great things for her Husband. But she denying that she was ever concerned in such practices, or had ever been urg'd or instigated thereunto by any, he said that was false, and that she had been influenc'd

fluenc'd and ſtaid up by ill men, and that he believed it was *Oates* and his Gang, and, ſaid he, you know what ſome of them (ſpeaking of *Oates* and thoſe he call'd his Gang) are come to already, and I do not queſtion but I ſhall ſee them all hanged ere long. And he refuſed to Licence ſeveral bookes wherein there was any thing againſt the Papiſts, more particularly thoſe two bookes ſhe ſhewed your Lordſhips, which he Swore by his Maker, he would not Licence for five hundred pounds; which books upon the firſt ſight were Licens'd by the Lord Biſhop of *London*.

Weſtmin. } ff.
Libert. }

The Information of Joſeph Bennet *of St.* Giles's *in the fields* Stationer, *taken upon Oath before the Lords Committees, for examination of matters relating to the late horrid Plot Sworn before the Right Honourable the Earl of* Clarendon, *one of his Majeſties Juſtices of the Peace for the ſaid City this* 30th. *of* Octob. 1680.

WHO ſaith, that he did become bayl, and enter'd into Bond before one of the Clerks of the Council for one *Captain Eli*, that he ſhould appear the firſt day

of this Term at the Kings Bench barr, which ſaid *Captain Eli* was then a ſtranger to him; but *Roger L'Strange* Eſq; one of His Majeſties Juſtices of the Peace, being at Mr. *Hintons* the Apothecaries, near this Informants Houſe, ſent for this Informant, and then told him, *Captain Eli* was a friend of his, and an honeſt man, and therefore he the ſaid Juſtice did requeſt this Informant to become Bail for the ſaid *Captain Eli*, and the ſaid *L'Strange* did then promiſe this Informant to give him ſecurity to ſave him harmeleſs, and pretended he would then have done it, had he not been in great haſt. And the ſaid Mr. *L'Strange* did tell this Informant he had ſent for another perſon to bail the ſaid *Captain Eli*, but he not being to be found, he therefore ſent for this Informant, and ſaid he would take it as a great kindneſs from this Informant.

The Information of Richard Fletcher, *of St.* Vedaſt *alias* Foſter, London, *Phiſician, taken as before.*

WHO ſaith, that about three years agoe he met *Roger L'Strange* Eſq; at the *Half-Moon* Tavern in *Cheap-ſide* about Licenſing a book entitl'd, The workes of *Geber an Arabian Prince and Philoſopher*, and gave Mr. *L'Strange* a Guiny for his Licenſe, and a diſcourſe happening about Religion, Mr. *L'Strange* asked of what Religion this Informant was? who

anſwer-

answered, a Catholick. *L' Strange* replyed are you a *Roman* Catholick? This Informant answered that was Nonsence. Catholick being universal, and not to be circumscribed. Then *L' Strange* bid this Informant explain himself. I answered, *that Faith that wrought the fear of God and to do righteously*, doth declare those that are of the Catholick Church, which I take to be the Church of *England*. Mr. *L' Strange* then declar'd himself to be a Catholick of *Rome*, and to beleive the Faith of that Church, and told this Informant that his difinition was too large. This Informant then ask'd the said *L' Strange*, whether the Pope were the head of that Church, of which he acknowledged himself a Member? who answered he was, and hoped ere long, many others would return to that Church, or to that effect, and further saith not.

As to my own Affidavit, which is the first here produced, I do find Mr. *L' STRANGE* triumphing in the 35. Page of his *Appeal*, that I had seen him no more than *three or four times at Mass, at* Somerset *House. Whereupon*, (says he,) *I did with the most horrid Solemnity of Imprecation Imaginable, declare my self to be of the Religion of the Church of* England, *and that I had never entred into any Popish Chappel or been present at any Mass since his Majestie's Return. Which Protestation I do here again resume, intending by these words, His Majesties Return, the Kings blessed Restauration in the year* 1660. And then, as if he thought this Protestation not sufficient;

ent; he makes a *note* upon the *great abatement* of my *reckning*; as being *assured* by report, that I had sworn *in the company of Care, Curtiss*, and others, that I *had seen him at Mass, at least, or about a hundred times.*

As for what he was assur'd of by report, I value it not: neither is it material to the Poynt; as being of little or no force against him. The difference is between his *Protestation*, and my *Oath*. Which I have here confirmed by the Oath of another Person, Mr. *Mowbray* by name, who likewise swears he saw him twice in the year 1677. at a *Popish Chappel*, that is to say, at *Somerset House*: To the great disparagement of that part of his Protestation, *never since the Kings Restauration*, which was in the *year*, 1660. Now I would never have taken notice of Mr. *L' Strange*'s solemn Declaration, had it been upon any other account but this, that either he has some particular reserves to himself, or I must be perjur'd, and that should he now go unanswered (which is a thing he boasts of) the sharp Twits which he has given the Kings Evidence would pass for Currant, and he would come to be a quoted Author against Us. And therefore I do as publickly and as solemnly declare as he has done, that I am as tender of Swearing to the detriment of my Neighbour as any other person that aimes at the Enjoyment of a future Happiness. For my part I know not to what very great purpose the latter part of his Declaration was made. For having so solemnly declared himself of the Church of *England*, what if he had been seen twenty times at a Popish Chappel? But that part of his Potestation was particularly level'd at my Oath, which I am oblig'd to uphold so farr as honestly I may. And that too with-

without any reflection upon Mr. *L'Eſtrange*'s Honeſty or his Loyalty, fully believing neither to be inconſiſtent with the Profeſſion of the Popiſh Religion.

In his *Caſe*, where he talks to himſelf in his own Cauſe, under the Perſons of *Zekiel* and *Ephraim*, like one that playes at Tables with his right Hand againſt his left; *Ephraim* tells *Zekiel*, that he was *rounded in the Ear, that* Prance *had Ten Witneſſes in readineſs to prove that* L'Eſtrange *had been Forty times at* Maſs *here, and ſolemnly Worſhipping according to the Profeſſion of the* Romiſh *Communion.*

And thus I who made a Confeſſion ſo remarakble, and thereby diſcover'd that bloody deed of darkneſs, which enlighten'd the whole Nation, am here rendred as one that kept *Witneſſes in readineſs*, or rather, pickl'd Witneſſes for preſent uſe. By this means, in a ſhort time, the Murther of Sr. *Edmonbury Godfrey*, will be as little believ'd as the ſilly Story of Mr. *Powel*. To which purpoſe Mr. *L'Eſtrange*'s Narrative of the Plot ſeems to have but odly Coupl'd that foul Fact, with the ridicule of Mr. *Powel*'s eſcape, which renders the Frame work very ſuſpicious. For though it be true, that the *diſparagement of a juggle, no way weakens the Truth*; Yet there may be that manner of ſpeaking, and that Art made uſe of in the contexture of Words, that may overturn that Maxime. With ſubmiſſion to Mr. *L'Eſtrange*, there is in that place (*Nar. P.* 19.) ſuch a mixture of the meaneſt fourberies of *Report*, which the moſt inconſiderable Circumſtance of the Diſcovery, that my ſlender Opinion is, that a more prudent Progreſſion in Logick ought to have ſupported the violent Death of Sir *Edmunbury Godfrey*. For if the Story of Monſieur

ſieur *Chouppeux* Fire-works, were never prov'd the ſuſpition of *Tukesbury* Muſtard-Balls, was never yet accounted the greateſt Argument of the Plot. And if the buſineſs of Sir *Henry Titchbourns* Armes were not made out, the Surmiſe of the *Black-Bills* lies as much at the Mercy of any mans Belief, without any prejudice to the Belief of the Plot; and thus Poſterity ſhall Argue from Circumſtances not much material, whether they are believed or no, the falſhood of the greateſt Diſcoveries of the Grand Plot that ever was made in the World. Eſpecially when Mr. *L'Eſtrange* ſhall go about to convince the World of the falſhood and Perjury of the chief Evidence of his Murther. For my part, I much wonder why Mr. *L'Eſtrange* ſhould ſo much trouble himſelf with his *Schiſmatical-Plot*. They who diſcovered the *Popiſh-Plot*, produced the Conſpirators, nam'd their Names, brought their Evidence againſt them, and were the occaſion of Sentence and Execution. If Mr. *L'ſtrange* knew of any *Schiſmatical* or *Phanatick-Plot*, He ought to have done the ſame. Otherwiſe upon no other Grounds but the wandring Notions of unlicens'd Books, to cry out a *Phanatick*-Plot, is but juſt, as when they cry out *Thieves* at one end of the Houſe, and at the ſame time to cry out *Thieves* at the other end, and thereby to diſtract, and diſcompoſe the Defence of the whole.

In the next place I obſerve, that when, in your Appeal, you have dignified Mr. *Care* with the meaneſt of Characters (though in ſome Sheets of Mr. *Cares* there are thoſe things produc'd, that will take up Mr. *L'Eſtrange* a full year to Anſwer by way of Dialogue.

You tell the World he wrote my Narrative. That is to ſay, my Narrative was a pittiful contemptible thing, and conſequently little to be credited. Nevertheleſs, in ſuch a Narrative as that, neither the Language

guage, as I humbly conceive, nor the perſon that wrote it were ſo much to be regarded, as the Verity of the matter of Fact. And many people perhaps ſee with Mr. *L'Eſtranges* Eyes, and out of a Reſpect to his Ingenuity, Judg with his Judgment. In which Reſpect I am a little induced to queſtion Mr. *L'Eſtranges* ſo often by himſelf aſſerted difference and kindneſs to the Kings Evidence, for giving ſuch a publick Advertiſement of my Narrative, after he had made the Writer ſo miſerably Ridiculous, he might have proſecuted his Revenge, without ſuch an unſeaſonable Reflection. But whoever aſſiſted as to the Form, the matter was mine, and publick Juſtice is ſatisfied.

I come now to the *Information* of *Jane Curtis*, the ſubſtance of which is, That Mr. *L'Eſtrange* ſpeaking of *Oates and his Gang*, ſaid, *He did not queſtion but to ſee them all hang'd ere long*, and that he refus'd to Licenſe 2 Books, Swearing he would not do it for 500 *l.* which afterwards the Lord Biſhop of *London* Licenſed at firſt ſight.

In the firſt place I muſt certainly conclude my ſelf to be comprehended in Mr. *L'Eſtranges* kind wiſhes, as confeſſing my ſelf to be one of thoſe which he called of the *Gang*. As for the woman that ſwore the Oath the World has not been heard as yet to give her any other Character than of a Painful and Induſtrious Woman, very much intruſted, and a fair Dealer: Whether ſhe have ſworn true or falſe, I will not undertake to determine, that is to her own Conſcience. But if ſhe have ſworn true, as there is little reaſon to miſdoubt, where there is ſo little reaſon to ſurmiſe to the contrary. Then it is not his twitting her Husband with a *Fooliſh trick he hath taken up of winding up his Noſe and ſhewing his Teeth*, will free him from the heavy cenſures that will follow: But 'twas no wonder he fell ſo foul upon the Husband, when the Wife lay ſo heavy upon him.

What

What will be thought of him, who in an *Appeal to the Kings moſt excellent Majeſty, and the three Eſtates aſſembled in Parliament*, had produced ſo many *Quotations* from his own *Writings* to teſtifie the Eſteem and Honour he had for the Kings Evidence? What will be thought of thoſe *Quotations* themſelves? and that particular *Ejaculation* to the Doctor, *They are wonderful things, Doctor, which you have done, and I am perſwaded that you are reſerved for more wonderful things to come*, but that they were only the Compliments of Scorn and Deriſion? For Deriſion is many times as Complimental as Friendſhip it ſelf. And this is moſt certain, that he that wiſhes another man hang'd, can never have an eſteem for his Perſon. For my part until this Difference be decided, I muſt be convinced he has no kindneſs for me. And then the World muſt conclude him partial as to my concerns. And I will go a little farther to put it to the Vote among all thoſe of the true Church of *England*, how well it became the Charity of a declared Church of *England*-Man, to wiſh *Oats and all his Gang* in the Hangman's Nooze? And it may be queſtion'd, whether ſuch a one be what he affirms himſelf to be, let him proteſt never ſo deeply.

As for the latter part of this Information, I will not undertake to be a Compitent Judg of Mr. *L'Eſtrange*'s Learning, or whether it be ſuperiour to that of any one of the Lord Biſhop of *London*'s Chaplains; but me thinks it ſeems a little od to my weak Judgment, that there ſhould be ſuch a vaſt difference in the Opinions of two ſuch Eminent men of the Church of *England*, as Mr. *L'Eſtrange* and the Biſhops Chaplain, that the one ſhould refuſe, and ſwear *by his Maker*, he would not Licence a couple of Sheets, no, not for five hundred pounds (a good ſmiling Temptation) which the other did *Gratis*, at the firſt ſight.

And

And yet we have as little Reason to question the Loyalty and Integrity of my Lord Bishop of *London's* Chaplains, as we have to question Mr. *L'Estranges*. So that it follows, that it must be either a very great weakness or oversight, either in the one or the other. Now you'l say, what were the Titles, or what the Subjects of those two Sheets. The one was, *The Character of a Turbulent Pragmatical Jesuite, and Factious Romish Priest.* Epitomizing their Continual Disturbancies of Church and State, and particularly giving an Account of the Death of the Emperor *Henry* the 7th, who was Murdered by one *Bernardine*, a predicant Fryer, that gave him Poyson in the Holy *Eucharist*. Licensed, *Oct.* 15. 1678. The other, *A Letter from a Catholick Gentleman to his Popish Friends*, then *to be exil'd from London*. Ironically advising them to obey their Ghostly Fathers, and not the King; and thereby taking an occasion to shew how little the Papists regarded *Tests* or *Oaths*, to whom a Dispensation from the Pope was always an *Infallible help at Maw*, against *Perjurie*. Licensed, 1678.

These were the two scare-Crowes that so terrified Mr. *L'Estrange*, and which were of such dangerous consequence to the Government, and the Church of *England*, that he would not License them for 500 *l.* And yet it is apparent, they were Licensed, and by those who were as Chary of offending the Government, or the Church of *England* as he could be. It were almost madness to think that those Reverend Gentlemen who were entrusted with the Licensing of Books, at *Lambeth* or *London*-House, should be so inconsiderate, or so unfaithful to let go or connive at any thing prejudicial to the Church and State. Unless there be any that think the Art and Judgment of Licensing such a Mistery, that only Mr. *L'Estrange* has obtained it by long Practice. But there may be something in the Case

indeed: For those wonderful Gentlemen, *Dick* and *Tom*, *Cut* and *Bumpkin*, *Zekiel* and *Ephraim*, *Philo-L'Estrange* and *Pragmaticus*, may be the wisest men in the World, and of Mr. *L'Estranges* Privy-Council for ought I know; and he himself may have the Spirit of Licensing, and a discerning Faculty above all the World beside, for any thing I can contradict him. All that I have to say is, that I stand still in my own Defence, and have only brought these Circumstances to make it out, that if I did see a Man at Mass, there might be probably some other Reason for it then Curiosity.

The next is the Information of *Joseph Bennet*, that Mr. *L'strange* importun'd him to Bayl Captain *Eli* at the Council-Board. What harm in all this? None at all that I know. 'Twas the part of a Gentleman and a Friend to take care of his Friend in Adversity. But we are still to consider the circumstances. Captain *Eli* it seems was in the same accusation with himself, but this argues that Mr. *L'strange* knew the person well and was acquainted with his Crime. However you'l say, Mr. *L'Estrange* was happily acquitted, and I am exceedingly glad of it. Nevertheless I say again, Mr. *L'Estrange* did know the person, & was acquainted with his Offence, and perhaps he judged it slight and trivial, or else he did ill, to engage his Friend. But this Captain *Eli* was a Conspirator with himself, deeply engaged; a person that he knew to be concerned with him, a person that had paid *Tongue* several sums of money toward the carrying on the Design, and therefore it became him as a Gentleman to procure Bail for his fellow Conjurator: Let him make a Dialogue to clear himself of this, and then for Papist or no Papist, when he pleases he shall have more of it; in the mean time, the World is to consider upon what account this *Affidavit* is produced.

There is yet behind the Examination of Mr. *Richard Fletcher*, who ſwears, that after ſome diſcourſe, Mr. *L'Eſtrange* declar'd himſelf to him, *to be a Catholick of Rome, and to believe the Faith of that Church*, and that being ask'd *whether the Pope were the head of that Church He anſwered he was; and he hoped ere long, many others would turn to that Church, or to that effect.*

As for the perſon that ſwears, he is well known both in City and Country, a perſon that lives handſomely & gentielely, and a great lover of that noble Science to which Mr. *L'Eſtrange* cannot be thought to bear any Spleen, though for his excellency in performance he has been too unkindly reproach'd; ſo that the world does hardly believe that Mr. *Fletcher*, a perſon by his Induſtry ſo well guarded from Neceſſity, would make ſuch a Diſcord in Human Society, as to ſwear though it were for 500 *l.* to the prejudice of the leaſt Hair of Mr. *L'Eſtrang*'s head. Now then the Queſtion is, which the unbyaſſed are to believe? *Dick* or *Tom Zekiel* or *Ephraim*, *Citt* or *Bumkin*, *Philo-L'Eſtrange*, or *Pragmaticus*, or Mr. *L'Eſtrange* himſelf, with his own Lips declaring himſelf to be a *Catholick of Rome, and to believe the Faith of that Church*? If Mr. *L'Eſtrange* has chang'd his mind ſince he made this Declaration, there's no more to be ſaid, I'le yield my *Affidavit* loſt; if not, 'tis a Riddle to me, unleſs he mean ſuch a Church of *England* Man, as in the Reign of *Henry* the 7th or *Queen Mary*. He declares one thing, and proteſts another. How to judg is a hard Caſe, and yet me thinks there is but little Reaſon, that he who will not believe himſelf, ſhould be believ'd by others. What is it to me, whether Mr. *L'Eſtrange* be a Papiſt or no? And yet I cannot conceive it to be ſuch an irrefragable Argument, that a man is no Papiſt becauſe he rattles the *Phanatick*s, and exclaims with ſo much bitterneſs againſt the outragious Liberty of the Preſs. He is the moſt improper

per person in the World to combat the freedom of Scribling, or at least to pursue that Subject with so much virulence and bitterness of Spirit. For all the world will judg that to be Self-Interest in him, which would be thought real Sentiment in another. On the other side nothing more prevails with me to believe the Gentleman is no *Papist*, because I cannot conceive that any person of true Learning and Ingenuity would be of such a Mock-show, Gewgaw, Joynted-Baby Religion, that puts Divine worship to hold *de la quenoville*, and would inforce us to deifie the Distaff, with as many Titles of Honour in her Liturgie, as ever the Queen of *Spain* had. But if self-Interest happen to dazle the Sight, or the Prospect of preferment better improve a mans judgment, I have nothing more to say.

But what is it to me, whether Mr. *L'Estrange* be a Papist or no? My design is only to maintain the Truth of my Information. I have sworn that I did see Mr. *L'Estrange* at Mass in the Queens Chappel since his Majesties happy Restauration, 1660. And that I will justify, though he resume a Protestation as long as from *Charing-Cross* to *Milend-Green*. For if he will not believe his own Lips, I must and will believe my own Eyes. He says indeed, *I could not say I saw him Receive*. 'Tis very right; for I saw no such thing; and therefore because I swore no more then I saw, 'tis the fairer Argument that what I swore was the Truth. But what say? *Ephraim* my Beloved? Why *Ephraim* says, that I should say, that I would swear I had seen him forty times at Mass. But you see, my Beloved, that *Ephraim* was unkind in his Report, He was a false Brother, and strayed from the Truth.

But

But what if *Ephraim* had heard it? 'twas onely a report, and no more than what Mr. *L'Eſtrange* himſelf tells the world in his *Appeal*, onely that the Number differs; *viz.* That I ſhould ſay in company, That I would ſwear I had *ſeen* Him at Maſs *above a hundred times*. By which, the world may ſee, that Mr. *L'Eſtrange* was more *Afraid* than *Hurt*. But I would fain know what 'tis to the purpoſe, what *Ephraim* reports, or what he by his Eevesdroppers is aſſured of, when the Oath it ſelf appears, and puts all Reports and Hear-ſays out of doors. Why then to unfold the Myſtery, they were only *Attaques* of *Diſparagement*; one of the moſt prudent wales in the world to undermine and blow up a Teſtimony. To which purpoſe *Ephraim* the Cunning layes another Train, and tells *Zekiel* the Cuttle, that he was *rounded in the Ear*, that I had *Ten Witneſſes in a readineſs*, to make good my proof. A Reproach, which wherever it takes faſt hold, ſpreads it ſelf, and eats into the Reputation of a *Teſtimony*, like Oil of Spike ſpilt upon Deal Boards. This *Ephraim* I perceive, was like all the reſt of the world; nothing refin'd by his Baptiſm; eaſie to believe any thing that made for his Advantage. But now who can blame *Harris* or *Gay* for writing and publiſhing ridiculous Fables, when the perſon that finds fault, ſhall publiſh, upon *Ephraim*'s being barely Rounded in the Ear, ſuch trivial ſtuff as this, which onely denotes the want of better Defence. For I would know, if Mr. *L'Eſtrange* were to be try'd upon the ſingle Iſſue, *ſeen at Maſs*, *or not ſeen at Maſs*, and I ſhould come and ſwear, as I do, that I had ſeen him at Maſs ſo many times, whether *Reports* and *Hear-ſayes*, and *Roundings in the Ear*, that I would ſwear this or that which I did not hear, would acquit him? For if *I thinks*, and *as I remembers*, and *as I believes*, will not be admitted into an Oath, which muſt be abſolute, as mine is, certainly *Heare-ſayes*, and *Reports*, and *Roundings in the Ear*, will be as little admitted in the Defence. So that in my Opinion

Ephraim's Intelligence was not at that time worth the Coffee he gave for it, though it were but one Diſh.

But now *Ephraim* comes to the particulars of the Report, and ſayes, *Ten in number*; pray Gentlemen give me leave to conſider a little. Well, I have done it, and I muſt faithfully declare to the world, that I do not know of any *Store Ponds* that I have for any ſuch ſort of Fiſh. If *Ephraim* know of any, he ſhould do well to make the diſcovery. For I know it would be no ſmall ſatisfaction to him to ſee me incur the penalty of ſuch a breach of the Law. Truly there is no great probability of the Truth of the Report, becauſe the Story it ſelf does not hold water. For, for me to have ſo many Witneſſes *in a readineſs*, and not to make uſe of one, was a ſtrange piece of remiſneſs, to be ſo careleſs of a certain Victory. Upon the whole, whether Mr. *L'Eſtrange* be a Papiſt or no, I will not determine; but theſe are excellent *Hints* for the Papiſts to lay hold on; and then to quote a Church-man of *England* for their Author. But 'tis well, all is not Goſpel that *Zekiel* and *Ephraim* ſay. I do find they ſuffer under the frailty of Fallibility, as well as others. For, as for Mr. *Mowbray*, he came in voluntarily, and gave in his Information without my knowledge, and conſequently could be none of my number; and there was no more that appear'd in the buſineſs, eſpecially wherein I was concern'd. So that the *Ten* being hitherto inviſible, unleſs Mr. *Ephraim* can bring them to light, the Report and the Uſe made of it muſt be both equally inſignificant.

But there are other Obſervations to be made; For if a Writer do poſitively aver that for Truth, which carries another face, 'tis ſhrewdly ſuſpicious he may make the ſame forfeiture in more circumſtances than one.

Thus Mr. *L'Eſtrange* in his *Diſcovery upon Diſcovery*, p. 13.

Now,

Now, Doctor, *saith He, I do positively aver, that there was not one* Church of England-man *in the Parliament Army*, as they call'd it. When it is a thing yet fresh in memory, that the Archbishop of *York*, that very Metropolitan, upon whom *Cleveland* begins his Satyrical Elegy,

Here York's *great Metropolitan is laid,*
Who God's Anointed, and his Church betray'd.

Serv'd in the Parliament Army, as it was then call'd, with a Command of Horse. Now whether an Archbishop of *York*, and one of the Metropolitans of the Kingdom, would have been advanced at that Time, to that Dignity, unless he had been a *Church of England-man*; that's the scruple. However, we may say thus much, that he ceas'd no more to be Archbishop of *York*, by siding with the Parliament, than *Julius* the Second ceas'd Pope by Joyning with the *Turks*. And therefore *Cleveland* allows him his Dignity after his Death, though he embalm it indeed with *Assafœtida* instead of *Olibanum*.

Now for any man to be so positive in the assertion of a thing, so notorionsly subject to contradiction, will give a shrewd shog to the former value that was put upon the Writings of the same Person.

Thus Mr. L'*Estrange* was pleas'd to disown at the Council-Board that ever he knew me: And yet before that, at a certain Coffee-House in *Ludgate-street*, he presently vanish'd up stairs with great disdain, upon my first appearance in the lower Room, murmuring out these words, *The Devil sets his Imps at work.*

These things I should have been far from taking notice of, had it not been to support my own justification, verily believing that the world would blame me much, and that

the publick Enemy would get no small advantage thereby, should I have suffered my self to be so passively negligent, as to see my self run down with the quips and taunts of a quaint and fluent Pen, without a just vindication. In a word, I have only Sworn that I saw him at Mass; here are other Informations, by which you must judge upon what account. I have no more to say to that particular.

Now after all this, and a long silence, he is risen again, and as I suppose, forgetting what he declared at the *Half-Moon*, renews the Old Lurrey of no *Papist*, nor *Jesuit* in a Dialogue between *Phila-L'Estrange* & *Pragmaticus*. And Heaven, I say, prolong his Life, and may *L'Estrange* no *Papist nor Jesuit* be the perpetual Theam, that he may satisfy his Humour, and write as many Dialogues as ever *Lucian* did. But I am very much afraid that a volume of Dialogues as big as the Book of Martyrs will do him but little good. For he goes about to bury the *Subject* it self under the heaps of his own Quires, it being most certain that men at length will grow tir'd with reading his needless Apologies. For they that think him a Church-man of *England*, will believe him still so to be, notwithstanding all the Rumours of Accusation. And as for those that believe him a Papist, he may perhaps in time wash a Blackamore white, but will never by that sort of Rhetorick which he uses be perswaded to change their opinions. He has so *be-plotted* the Generality of dissenters under the odious Name of Fanaticks, that he must not expect any mercy of belief from them. They not being a sort of people to be gained by Similes and bare Flourishes of Elocution, it being then to be presumed, as he may easily perceive it himself, if he pleases, that they believe not one tittle of what he says, it follows that he only writes to them that believe him already, which is a labour altogether needless. And then again, whatever belief he may pretend to have of the Plot, yet in all his discourses he speaks so ambiguously of it, gives such com-

Complemental Reproaches to the Kings Evidence; that even blindneſs it ſelf may diſcover his aim; and that whatever his publick pretence may be, the ruine of the Diſcovery and private Encouragement ſet the Wheels of his Invention a going. Worſe than the Blind Mill-Horſe, not underſtanding that he is labouring and grinding all the while for the grand Enemies of his King, and Country: Or elſe worſe than all theſe, who, knowing what he is about, purſues the Tracks of ſecret Treaſon and Conſpiracy; rather than *Coleman* ſhall want a Succeſſour to his Secretariſhip, Mr. *L'Eſtrange* will be the Perſon, ſo bewitching a Charm it is to ſome men to be the Inſtruments of Greatneſs; though in Evil *Enterprizes*: But Mr. *L'Eſtrange* is old, and believing he has not long to live; what cares he what becomes of his Country after he is gone, ſo he may enjoy the Sweets of this World during his time. But men of theſe brave deſires, and Hunters after ill obtain'd Proſperity, forget thoſe wiſe ſayings of the very Heathens themſelves, That they who will not give credit to them that ſwear the truth, to the ſtifling of which ſo much labour has been uſed in vain, are themſelves the Contemners of Heaven, and guilty of thoſe Perjuries, which they would faſten upon others. And let the ſubtilty of the Devil pretend what it will, it is not to be imagin'd, that any but Papiſts, or their well-wiſhers, could be ſo ſtupidly obſtinate, as to run Counter to all thoſe ſignall Acts of Providence, that dayly brings to light the buſie Contrivances of the Kingdoms Enemies. This however is our Comfort, that we ſeldom ſee the end of them, who by ſuch Inſtincts of private Intereſt oppoſe Heaven, and the peace of ſetled Government; but that in the Concluſion Divine Vengeance finds them out;

and brings them to shame and punishment. It being generally observed, that they who are most active to serve and assist a Conspiracy, are the first laid aside, upon the success of the Design. A motive, that should induce the vain Aspirer to a more considerate Conduct of his Actions.

FINIS.

ADVERTISEMENT.

THere will in few days be Published an Answer to Mr. L'Estranges *last ridiculous Pamphlet, Entituled,* L'Estrange no Papist: *In further Justification of those Informations Sworn against him, before the Lords of the Private Committee.*

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